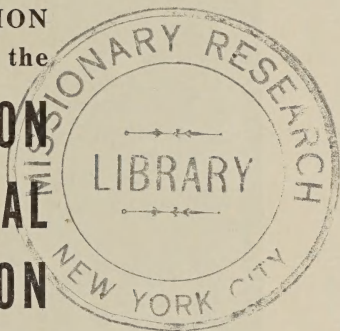


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INTRODUCTORY
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MISSION
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RELATIONS

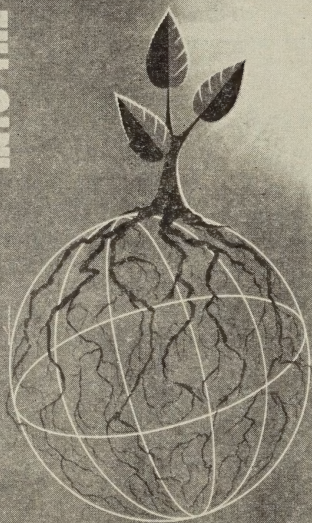


THE UNITED PRESBYTERIAN CHURCH
in the United States of America

1958

TOGETHER

INTO THE WORLD



ASK FOR AVAILABLE LITERATURE

COMMISSION ON ECUMENICAL MISSION AND RELATIONS

UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

The illustration on the opposite page was prepared for a full size poster by Paul Loweree, an artist of Bronxville, New York, to suggest the principles which are operating in the formation of this Commission.

The blinding light suggests the radiant power of Jesus Christ and the Cross, the "Light of the World."

The tree represents the Church, drawing its life from the Light—and "the leaves of the tree are for the healing of the nations."

The roots of the tree penetrate every area of the world with a life-giving power which originates with God in Christ, reaching into all lands and embracing peoples of every race and tongue, binding the world together. These roots symbolize a penetration into the souls and life of people of all nations, beginning wherever Christ is, pressing into every geographical, cultural, political and social recess and frontier.

The words INTO THE WORLD TOGETHER refer explicitly to this penetration and to the unity of Christians of every land who, in an intimate, purposeful and loving relationship, advance together in the redeeming and reconciling mission of Christ, "the Light of the World."

FOREWORD

The United Presbyterian Commission on Ecumenical Mission and Relations* has been established by the General Assembly which met in Pittsburgh, May 28-June 4, 1958.

The introductory information concerning the new Commission on Ecumenical Mission and Relations contained in this booklet is presented for use in interpretation by Pastors, teachers, church officers, the faculties of Colleges and Theological Seminaries and other Church leaders.

The Assembly action establishing the Commission provides for much more than mere merger and very much more than a change of names. It recognizes that the development and success of the historic Christian mission make this progressive step in the structure of the Church imperative. This development will give the United Presbyterian Church in the U.S.A. new clear channels for the full release and flow of its life and witness in Ecumenical Mission, a flow both outward and inward as well as in diverse directions among the Churches of the world to which we are or may be related. The new Commission, therefore, represents the whole Church in its relations with other Churches, not only in its mission but through correspondence, negotiations and activities in the field of ecumenical affairs and church co-operation.

An effective interpretation of these facts will give vitality and power to the new Church in its total program. Also, it will strengthen ecumenical bonds and the life and work of the Churches to which we are related, both at home and abroad.

* Incorporated within the Commission are: from the U.S.A. Church, the Board of Foreign Missions and the former Permanent Commission on Inter-Church Relations; from the U.P. Church, the Board of Foreign Missions, the Committees on Ecumenical Affairs and Permanent Committee on Inter-Church Relations.

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WHAT IS OUR MISSION

IN THIS OUR TIME?

WHAT ARE OUR RELATIONSHIPS?

What is the Christian Mission today? What is God summoning the Church to do? The historic aim of the Western Churches in their "Foreign Missions" during the last century was the establishment on every continent of Churches which would be indigenous in their cultures and would become self-supporting, self-governing and self-propagating.

We believe this was the will of God expressed in the heroism, sacrifice and triumph of the pioneers. Among peoples who had no connection whatever with the Christian tradition, they brought to birth the Church of Jesus Christ, through the power of the Spirit of God. They did it without sword or political aid and without great wealth. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

They brought the Church to birth in every region of the world. This is totally new in history. The work of these missionaries for Jesus Christ was well done.

Precisely because "Foreign Missions" succeeded, the term "foreign" is obsolete for the Church. For the same reason the word "missions" is no longer accurate, since the historic organized missions are being merged into the Churches they helped establish in the many nations.

Today only a *total* witness given by all the Churches *together* is adequate, both in depth and extent. This witness can only be given by all the Churches *together*. The *world* can be won to Jesus Christ only by the witness of the *world* Church. The whole human family confronts a common fate. God offers a common and universal redemption in Christ. Asia will no more be evangelized by the witness of Asians alone than America will be saved by an American witness alone. Our *relationship* with other Churches throughout the world is our confession in action that Jesus Christ alone is Lord. Under His Lordship we are one. We relate ourselves to each other because we share a common origin and universal hope in Christ.

The Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America represents this Church living in fellowship and witnessing in action with other Churches throughout the world, in order that all men, everywhere, may know the Gospel and respond in loyal obedience to Jesus Christ our Lord.

"That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

WHY ECUMENICAL?

With the formation of our new United Presbyterian Church in the United States of America, there is coming to us a broadening of our horizons and an enlargement of our concepts of service. Our former Boards of Foreign Missions, the committees of both Churches on Interchurch Relations and the U.P. Committee on Ecumenical Affairs have been merged to form the Commission on Ecumenical Mission and Relations. This term "ecumenical" becomes a very important word in our denominational work. Is it some new, strange word which is being urged on the Church by a few theologians? Why would not "Foreign Missions," or perhaps "World Missions" be adequate to express our purposes? "Catholic" would be a good word, except that it has been "copyrighted" by a part of the Church which thinks it is the whole Church.

The term "ecumenical" has had an interesting history in the Church. The great Councils of the ancient Church at Nicea, Constantinople, Ephesus, and Chalcedon were called "Ecumenical Councils" because they represented the whole Church. In modern times a memorable Ecumenical Missionary Conference was convened in New York in 1900. More recently, the World Council of Churches has made the word familiar to us by its seal, showing a ship in the midst of the sea bearing a cross. Above is inscribed *oikoumene*. We do not attempt to translate it, we just transliterate it. Just as Christ is the English transliteration of the official name of our Lord, and might have been translated "The Anointed One," which is equivalent to the Hebrew "Messiah," so ecumenical is a transliterated term. It means "the inhabited earth." There are other words also translated "earth" or "world," but with different connotations. Here are the principal ones:

GE—meaning “earth,” and appearing in our English words geography, geology, and geophysics.

AION—meaning “age” but often including all that is manifested during time, as in Hebrews 1:2.

KOSMOS is the most common word, meaning harmonious arrangement or order.

Creation, at the command of God, passed from chaos to cosmos in the successive periods of creation, and man came into an orderly world, only to introduce into it the disorder of sin. We use the Greek word in “cosmopolitan.”

For the Greeks and Romans the inhabited earth, or *oikoumene*, was the world in which their culture and government prevailed. Luke tells us that “a decree went out from Caesar Augustus that all the world should be enrolled” (Luke 2:1 RSV). Manifestly, the use of *oikoumene*, here translated world, meant that part of the earth where Augustus held sway; it was the Roman world. But we can be very sure that no such restriction is implied in the command of our Lord when he sent the Church to all nations (Matthew 28:18-20), or in his statement that “this gospel of the kingdom will be preached throughout the whole world (*oikoumene*), as a testimony to all nations; and then the end will come” (Matthew 24:14). We are speaking biblically, and in line with the usage of the New Testament, when we say that “Ecumenical” is a scriptural term.

ECUMENICAL MISSION describes
THE MISSION OF THE CHURCH to
THE WHOLE FAMILY OF MAN
DWELLING IN THE WHOLE INHABITED
EARTH

To be sure, the United Presbyterian Church in the U.S.A. does not presume to think that it is the whole Church doing the whole task. It has more than 1,400 missionaries and fraternal workers, in thirty-nine countries, but it is just a

segment of the whole. Principal John Baillie of Edinburgh was discussing with Dr. John Coventry Smith of our Church the use of the term ecumenical for the work of a particular denomination, and expressed some difficulty in his mind as to its propriety. Then, after further thought, Dr. Baillie said, "I see what you mean, you are engaged in the Presbyterian share of the world-wide mission of the world-wide Church."

*"Whosoever heareth," shout, shout the sound!
Spread the blessed tidings all the world around.
Tell the joyful news wherever man is found,
"Whosoever will may come."*

However, this aspect of our task is not the whole of it. For a century and a half American Churches have been "sending" Churches. They have sent money and missionaries and this has become a fixed pattern in our minds. We have succeeded so well that we now face a new situation. Missionary work goes through at least three stages. The first is evangelization. Usually the Gospel is first carried to a nation by someone from another people. As the evangel is attended with success, those who come to Christ are formed into a Church. For a while this Church is often controlled from the "sending" Church, but it ought to become autonomous, having the authority of Holy Scripture to guide it and the presence of the Holy Spirit within it. The third stage comes when the indigenous Church in turn becomes an evangelizing agency and enters into relationship with the whole Church around the world. Some areas of the world are still in the first stage, others are in the second, and not a few in the third. The Church in America is both sending and receiving workers. We are members of the family of Churches in which there is equal status and responsibility.

We might illustrate our relationship from one of the processes of group dynamics. Discussion groups used to be dominated by a leader who asked the questions and re-

ceived the answers. All the interchange was between the leader and the group. Our concept has changed and today we seek interchange between all the members of the group. This is what is happening in the Christian mission today. The Churches of Japan, Korea, the Philippines, Egypt, and many other countries now are sending fraternal workers to other countries, including America.

This criss-crossing can no longer be termed simply "missions," so we have expressed it in our new name as "Ecumenical Mission and Relations." As we look in the New Testament we see a very interesting expression of the relationships within the Church. Paul speaks of "the household of faith" (Gal. 6:10); and "the household of God" (Ephesians 2:19). These expressions view the Church as a family and lead us to see the biblical implication of the second part of our new name. If we have part in the mission of the whole Church to the whole family of man, dwelling in the whole inhabited earth, we also must come to see that

ECUMENICAL RELATIONS describes
THE RELATIONS OF THE CHURCH
TO THE WHOLE FAMILY OF GOD
DWELLING IN THE WHOLE EARTH.

Between the parts of the Church there is a dynamic interchange. No longer ought we speak of the "younger" Churches, as though we of the Western world had superior wisdom and maturity. Each learns from the other. We need to hear Paul say to us as he said to the Corinthians:

*"What! Did the word of God originate with you,
or are you the only ones it has reached?"*

I Cor. 14:26 RSV

Perhaps the name may seem to be a little long and cumbersome to some, but we know of no other that will adequately express what we conceive our task to be in the light of the New Testament. If our generation has learned to say

“nuclear fission,” which means “blowing things apart,” surely the Presbyterian Christians of America can learn to use the biblically-based name “The Commission on Ecumenical Mission and Relations” to express our comprehension of the part we have to perform in the fulfillment of the total task of the whole Church. We not only have to preach the “word of reconciliation” (II Cor. 5:18-19), but to incarnate it in our life and service.

FIVE STREAMS FLOW TOGETHER

The Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America: a new and impressive title. The thing it names, however, is no more a novelty than the Church it serves. Just as the new denomination has its roots in two (and more) splendid traditions, so the new Commission is the fulfillment of a fivefold history. It is composed of three bodies from the United Presbyterian Church of North America—the Board of Foreign Missions, the Permanent Committee on Inter-Church Relations, and the Committee on Ecumenical Affairs; and two from Presbyterian Church in the U.S.A.—the Board of Foreign Missions, and the Permanent Commission on Interchurch Relations. Thus to find its beginnings, we must go back at least one hundred and sixty-nine years. . . .

1789: At the first meeting of the General Assembly of the Presbyterian Church in the U.S.A., each of the four synods was asked to choose two missionaries for work among the American Indians: at this stage of American history, this was actually “foreign missions.”

- 1816:** The Standing Committee on Missions became the Board of Missions acting under the authority of the General Assembly.*
- 1817:** Joining with the Dutch Reformed and Associate Reformed Churches, the United Foreign Missionary Society was formed: its object was "to spread the Gospel among the Indians of North America, and in other portions of the heathen and anti-Christian world."*
- 1826:** The United Foreign Missionary Society merged with the American Board of Commissioners for Foreign Missions.*
- 1828-** The Presbyterian Church began mission activity of
1831: its own, preparing men specifically for the work. The Synod of Pittsburgh organized the Western Foreign Mission Society as a witness to missionary zeal within the Church: "Certain it is that if a presbytery, a church session is not a missionary association . . . the fact has never been shown."
- 1833-** The American Board of Commissioners for Foreign
1834: Missions started work at Cape Palmas, on the eastern border of Liberia.
- 1834:** Work began in India.*
- 1837:** The General Assembly of the Presbyterian Church in the U.S.A. organized the Board of Foreign Missions absorbing within it the work of the Western Foreign Mission Society.
- 1840:** Work began in Thailand.*
- 1842:** The Associate Presbyterian Church began mission work in Trinidad.
- 1844:** Work began in China.*
 The Associate Reformed Presbyterian Church began work in Syria.
- 1853:** The Associate Reformed Presbyterian Church began work in Egypt.
- 1854:** The Associate Presbyterian Church began work in India.
- 1856:** Work began in Colombia.*
- 1858:** Union of the Associate Presbyterian and Associate Reformed Presbyterian Churches created the United Presbyterian Church of North America.
- 1859:** U.P. Board of Foreign Missions organized. Mission work begun by U.S.A. Church in Brazil and Japan.
- 1860:** U.P. work in China and Central Africa begun.
- 1862:** U.P. work in Italy begun.
- 1865:** Work begun in Spanish Guinea.*

* U.S.A.

- 1870:** Work begun in Syria-Lebanon.*
Reunion of Old School and New School Presbyterian Churches brought to the Presbyterian Foreign Mission Board new areas of responsibility: American Indian work, Gaboon, Syria, and Persia.
- 1872:** Work began in Iran.*
- 1873:** United Presbyterian Women's General Missionary Society established.
- 1873:** Work began in Chile.*
- 1875:** World Presbyterian Alliance organized.
- 1883:** The Presbyterian Women's Society (organized in 1818) became exclusively a missionary organization.*
- 1884:** Work began in Korea.*
- 1886:** Board of Directors for United Presbyterian Women's General Missionary Society established.
- 1893:** On the initiative of the Presbyterian Church, the Foreign Missions Conference of North America was organized to reduce denominational overlapping and friction on the fields.
- 1897:** Work began in Venezuela.*
- 1897:** The Presbyterian Board holds its first Outgoing Missionaries' Conference.
- 1899:** Work began in the Philippines.*
- 1900:** U.P. work in North Sudan and Upper Nile begun.
- 1903:** The Presbyterian General Assembly appointed a Special Committee on Church Cooperation and Union.
- 1906:** The Special Committee on Church Cooperation and Union participated in drafting plans for the Federal Council of Churches.
- 1907:** The Presbyterian Church in the U.S.A. united with the Cumberland Presbyterian Church.
- 1913:** The Presbyterian Church in the U.S.A., with others, undertook negotiations regarding a World Conference on Faith and Order.
- 1914:** The Special Committee began negotiations with all Presbyterian and Reformed bodies in the U.S.A. regarding organic union.
- 1920:** U.P. work in Ethiopia begun.
The Presbyterian Church in the U.S.A. and the Welsh Calvinist Methodist Church united.
- 1923:** Presbyterian Foreign Mission Board reorganized.
The Special Committee on Church Cooperation and Union of the Presbyterian Church became the Department of Cooperation and Union.*

- 1924:** Work began in Europe and Iraq.*
- 1931:** First negotiations were opened between the U.P. and U.S.A. Churches regarding organic union.
- 1937:** Delegates were sent to Oxford and Edinburgh for the historic Conference on Life and Work and Faith and Order: out of this conference grew the World Council of Churches.
- 1939:** The U.P. General Assembly appointed a committee on Church Union.
- 1943:** U.P. Permanent Committee on Inter-Church Relations formed to "keep in touch with movements toward the closer relationship of all Churches of Christ."
- 1944:** The Presbyterian Church in the U.S.A. thru the Permanent Committee on Interchurch Relations opened negotiations regarding union with the Reformed Church in America.
- 1946:** Work began in Ecuador.*
- 1949:** The Presbyterian Church's Department of Cooperation and Union became the Permanent Commission on Interchurch Relations.
- 1951:** Work began in Indonesia.*
The U.P. General Assembly created a permanent Committee on Ecumenical Affairs for "promotion of a consciousness of the work and concerns of the world-wide Church of Jesus Christ."
- 1955:** The U.P. Board of Foreign Missions and the foreign administration of the Women's Board merged into a single organization.
- 1958:** The United Presbyterian Church of North America and the Presbyterian Church in the United States of America united to form the United Presbyterian Church in the United States of America.

This, of course, is only a sketch of the hundred and sixty-nine years back of the Commission on Ecumenical Mission and Relations. In truth, the roots go back much further than that—back to the first moment in human history when God worked through men and women to spread His Good News to other men and women.

It is a stirring history, and this is a proud year. But lest we be too much awed by the past, we are reminded of our Lord's promise to Nathanael: "You shall see greater things than this!"

* U.S.A.

THE COMMISSION ON ECUMENICAL MISSION AND RELATIONS

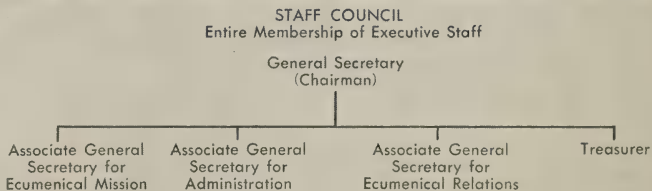
66 Members



The Commission's Executive Committee on Policy and Methods

Chairman
Vice-Chairman
Committee Chairmen
Recording Secretary
3 members-at-large elected annually

EXECUTIVE STAFF ORGANIZATION



Administrative Council
General Secretary (Chairman)
Associate General Secretaries
Stated Clerk, ex officio
Treasurer
Department Heads
One member-at-large, elected annually
from and by Staff Council

Administrative Council
(See previous page)

STAFF DIVISION OF
ECUMENICAL MISSION

Associate General Secretary
(Chairman)

*Department of Overseas Administration
and Interchurch Services*

Section on Overseas Administration

Regional Secretaries
Educational Secretary
Medical Officer

Section on Interchurch Services

Literature and Literacy
Publications and Fine Arts
Evangelism
Stewardship
Women's Work
Laymen's Work
Student Work
Youth Work

Department of Ecumenical Personnel

Recruiting and Counselling Candidates
Study Fellowship and Workshop
Lay and Clergy Training Center
Fraternal Workers to the U.S.A.

Research

Services to and through—

World Council of Churches
International Missionary Council
National Council of the Churches
of Christ in the U.S.A.
Church World Service
World Council of Christian Education
World's Student Christian Federation
World Presbyterian Alliance

Secretary for Ecumenical Interpretation

Treasurer

Chairman, Division of Ecumenical
Relations, ex officio

STAFF DIVISION OF
ECUMENICAL RELATIONS

Associate General Secretary
(Chairman)

Relationships with—

World Council of Churches
International Missionary Council
National Council of the Churches
of Christ in the U.S.A.
Church World Service
World Council of Christian Education
World's Student Christian Federation
World Presbyterian Alliance

*Ecclesiastical and Fraternal
Relationships with Churches*

Department on Laity

Women's Relationships
Laymen's Relationships
Student Relationships
Youth Relationships

Regional Secretaries

Secretary for Ecumenical Interpretation

Treasurer

Chairman, Division of Ecumenical
Mission, ex officio

NOTE: It is understood that though the work of this Division shall be administered by the chairman, responsibilities in relationships shall be carried not only by the chairman, but also by other officers of the Staff.

*Department of
Ecumenical Interpretation*

Area Offices
Women's Work
Laymen's Work
Overseas Mission Projects
Special Gifts and Annuities
Publications and Fine Arts
Broadcasting and Films
Student Work
Youth Work
Research
Home Assignment
Furlough Conference
Overseas Interpretation
Treasurer

Treasury

Board funds and properties
Controller of Budget
Relief and Reconstruction Funds
Legal Officer
Travel Office
Purchasing and Shipping Office
Office Administration

NOTES

———— administrative relationship
----- consultative relationship

HOW THE COMMISSION WORKS

A new organization necessarily keeps flexible during its formative years. The Commission on Ecumenical Mission and Relations was established by the 170th General Assembly in May 1958. Since the Commission itself must develop the various facets of its structure, only a basic organizational plan is here outlined and described.

An organization exists to perform a task, and the nature of that task to a great degree shapes the organization. The Commission on Ecumenical Mission and Relations is charged with supervising the new United Presbyterian Church's responsibilities in ecumenical mission (those responsibilities formerly carried by the two Boards of Foreign Missions) and with maintaining the relationships of this new Church with other ecclesiastical bodies and organizations (the duties formerly carried by the Permanent Commission on Interchurch Relations—U.S.A., Permanent Committee on Inter-Church Relations—U.P., and Committee on Ecumenical Affairs—U.P.) The Church is drawing into one great effort its calling to mission and unity.

The Commission on Ecumenical Mission and Relations is composed of sixty-six members. Initially these have been drawn from the five bodies listed above, and the General Assembly will elect annually twenty-two members for a term of three years. Two major committees supervise the entire field—the Commission's Committee on Ecumenical Mission and the Commission's Committee on Ecumenical

Relations. Committee structure gives proper consideration to a multitude of items, but the entire task is still the responsibility of the whole group. This does not put missions and relations under one roof, but rather blends two great areas of the Church's life into one common thrust. The Church is expressing unity in mission.

The Commission's Committee on Ecumenical Mission maintains the broad reaches of world evangelism and service. Blending this arm of the Church with the movement toward Christian unity increases its opportunities for service.

The Commission will elect three members to the General Assembly's Committee on Church Union, thus providing liaison between the Commission and this Committee.

The Commission has two other committees with special responsibility. A separate committee on interpretation carries interpretive responsibility for the Commission's entire task, both that of mission and relations. This plan opens broad areas of opportunity in making the concept of ecumenical mission and relations known both to the Church and the world.

An Executive Committee on Policy and Methods draws together the officers, committee chairmen and other elected representatives for special supervision and coordination.

The Commission's staff administers its broad tasks. Five major administrative officers—a General Secretary, an Associate General Secretary for Ecumenical Mission, an Associate General Secretary for Ecumenical Relations, an Associate General Secretary for Administration, and a Treasurer—coordinate the Staff Council, composed of all executives. A Staff Division of Ecumenical Mission, with its Associate General Secretary as chairman, and a Staff Division of Ecumenical Relations, with its Associate General Secretary in charge, supervise the major thrust of

mission and relations. Within each division are separate departments for specialized functions — for example, the Department of Personnel in the Division of Ecumenical Mission, or a Department on Laity in the Division of Ecumenical Relations. Two separate departments directly related to the central administration are the Department of Ecumenical Interpretation and the Treasury. Once again, the staff's division into departments with special responsibilities is only a means of carrying on what must of necessity always be a united effort as the Church moves forward in mission and relations.

The United Presbyterian Church cannot remain static in either mission or relations. Here is an organization with a creative thrust into the world. In mission it reaches forth to the world that knows not Christ; in relations it extends the hand of Christian fellowship to other parts of Christ's Body. The years ahead hold many creative opportunities for increasing the impact of a new United Presbyterian Church as it proclaims the Gospel.

THE COMMISSION ON

ECUMENICAL MISSION AND RELATIONS

Questions and Answers for Use in Discussion Groups

COMMISSION

1. *How many boards and agencies were merged in the Commission?*

Five. The Presbyterian Church in the U.S.A.: Board of Foreign Missions and Permanent Commission on Interchurch Relations. The United Presbyterian Church of North America: Board of Foreign Missions, Permanent Committee on Inter-Church Relations, Committee on Ecumenical Affairs.

2. *Is the change of organization connected with a change of purpose, or just a different way of fulfilling the former Boards' purpose?*

By merging the five bodies the change of organization fulfills and enlarges the purpose and program of the former Boards of Foreign Missions as well as the committees on interchurch relations.

3. *Why not keep calling it "Board" instead of "Commission"?*

Two boards, a commission and two committees are being combined. A choice had to be made. Because "Board" carries the connotation of "control" and "one way traffic" to Churches abroad, "Commission" is more acceptable in our overseas mission and more appropriate in interchurch relations.

4. *Will the Commission be doing something different from the work which the Mission Boards of other denominations are doing?*

Yes, for in addition to mission, the Commission on

Ecumenical Mission and Relations will be conducting matters of interchurch relations both in America and overseas, thus drawing together the Church in mission and unity.

5. *Is this change going to save the Church money, through cutting out duplication of work among the various bodies?*

It will depend upon the extent to which the program and services expand. Greater simplicity in organization will result in the elimination of overlapping efforts.

6. *Will there be any difference in the overseas areas formerly served by the merging boards and agencies and the areas served by the Commission?*

The Commission on Ecumenical Mission and Relations will assume all the present mission and interchurch responsibilities now carried by the five merging bodies. Mission is always increasing. Relations are constantly growing.

7. *What will happen to the staffs of the five bodies?*

Only the two Foreign Boards have staffs. They, with adjustments, have become the staff of the Commission.

ECUMENICAL

8. *Why not keep the term "Foreign Missions"?*

Because "Foreign" is a word which now emphasizes separation and is not in harmony with the emerging emphasis upon unity in mission and mission in unity. "Missions" has been used to designate missionary organizations separate from the indigenous Church. It is the *mission* of the Church which is continuing and increasing. The "missionaries" now become "fraternal workers" in the life and work of the indigenous Church. The term "missionary" is used for the personnel of our Church in areas where the Mission still continues, "fraternal workers" for those in areas where the Mission

has been merged into *mission* with the indigenous Church.

9. If "Foreign" is no longer adequate, why not a more familiar word than "Ecumenical"—say, "World Mission"? Wouldn't that mean the same thing as "Ecumenical"?

"Ecumenical" and "world" are not synonymous. "World" emphasizes the "geographical extent." "Ecumenical" means "a global family," i.e. the family of Christ.

10. What is the distinctive message of the ecumenical mission and what is its goal for the world and the Church today?

The message is that wherever Christ is, there is the base of mission. The ecumenical aim and purpose is to make the family of Christ universal, and in reaching this evangelistic goal, to fulfill the prayer of our Lord: "that they may all be one . . . that the world may believe."

11. What basis in the Bible is there for this ecumenical concept?

Our *mission* is "to the whole OIKUMENE" (Matthew 24:14).

Our *fellowship* is "with the whole household of faith" (Galatians 6:10); "household of God" (Ephesians 2:19).

12. Does the "new day" in the world mission mean that we in the American Church are getting out of the overseas fields and the national Churches taking over?

We are not getting out of the overseas fields. There are before us calls for even larger numbers of personnel and greater funds as the American Church takes its place in "partnership" with Churches in many lands in ecumenical mission.

13. *Are the national Churches overseas strong enough to handle the responsibilities they are taking on?*

Some are, some are not. Those that are, look to us to continue as "partners in obedience." Those that are not, still depend upon us, but always as "partners."

14. *Will American church people be as concerned to support national workers in the overseas Churches as they have been to support American missionaries in foreign missions?*

There is evidence that the answer is yes. Obviously, churches will continue to support and have personal relations with missionaries and fraternal workers, but, in addition, their personal interest in fellow Christians and their support of indigenous church "projects" overseas give to American church people larger relationships, vision and opportunity.

15. *What difference will the ecumenical viewpoint make to the overseas Churches?*

It will enlarge their vision, give them a greater sense of "belonging," increase the recognition of their Christian identity, and give them a deeper satisfaction in their participation as "partners" in ecumenical mission.

16. *What difference should it make to American pastors, to teachers and students, and other Christian lay people?*

It will open the way for everyone concerned to understand and participate more realistically, not as "leaders" or mere "supporters" but as participating "partners" in ecumenical mission.

17. *How can the ecumenical concept be made real to the Church in America?*

The major factor is *time*. If pastors, laity and youth will give *time* to study and discuss the facts, as experience has proven, the ecumenical concept will become not only real but inspiring.

MISSION

13. *Why does the title read "Ecumenical Mission" instead of "Ecumenical Missions"?*

The term "Ecumenical Mission" emphasizes the mission of the Church which is one. "Missions" is plural and is a reminder of various "Mission" organizations which are rapidly disappearing.

19. *Will the same kinds of workers be needed in the overseas fields as formerly?*

Personnel needs have always tended to change as the Church grows. There will be an increased emphasis on training leadership and on supplying workers with specialized responsibilities.

20. *Will fraternal workers need to become less American themselves in order to do an effective job in the national Churches?*

No. What is needed are people who retain the best of their own heritage while they identify themselves with the national Church and its mission.

21. *Will the fraternal worker's allegiance be primarily to the United Presbyterian Church which supports him or to the national Church he serves?*

He must be acceptable to both Churches. As far as his work is concerned, his allegiance will be to the national Church he serves. On the other hand, he will represent the United Presbyterian Church. He will be appointed by and subject to the rules and standards of the Commission. Most important, he will be a symbol of a higher allegiance to the world-wide Church of Jesus Christ.

22. *Will more nationals from overseas Churches be coming to the U.S.A. If so, why?*

Yes. We in the U.S.A. are often provincial and national in our outlook and our own country is far from

being Christian. We need to hear what God has to say to us through our neighbors who are Christians too.

23. *Will workers on furlough still come to our churches to speak?*

Yes. There will be no difference in this respect, except that now the person will represent the program of the indigenous Church which he serves.

24. *Why isn't the Board of National Missions included in the Commission?*

In the view of some, the mission of the Church in the United States should be included. It is recognized by all that the work in National Missions is a vital part of the mission of the Church. For practical operation the Church must provide administrative division of work. The term ecumenical mission is usually used to include relationships beyond the country in which any given Church may be.

RELATIONS

25. *What will happen to offices in our Church connected with "Foreign Missions"? What about the "Foreign Missions" giving projects of the women of the Church?*

It is anticipated by many that the presbytery and synod organizations may themselves set up "Committees on Ecumenical Mission and Relations." The matter is under study. The women's local, presbyterial and synodical organizations will continue their undergirding of the work of sister Churches overseas through the Ecumenical Mission Secretary in the World Service Department. Ecumenical relations for women will be carried by the World Fellowship Department.

26. *Is the word "Relations" tacked on to the title as an afterthought? Or is there a real connection between Ecumenical Mission and Ecumenical Relations?*

It is not "tacked on." It is an integral part of the

whole, stressing unity with other Churches in mission and mission with other Churches in unity.

27. *What will be the relationship between the Commission, the Board of National Missions, and the Board of Christian Education?*

It is anticipated that the establishment of the Commission on Ecumenical Mission and Relations will result in increased effectiveness in relations among the Commission and the Boards of Christian Education and National Missions as the Commission draws upon those Boards for their particular skills and shares them more fully overseas.

28. *What will the Commission's relationship be to the National Council of Churches in the U.S.A., the World Presbyterian Alliance and the World Council of Churches?*

The two uniting Churches have been members from the beginning of the National Council of Churches, and its boards and agencies have participated through the various divisions of the National Council. Likewise they have been members from the beginning of the World Presbyterian Alliance and the World Council of Churches. These general relationships on behalf of the Churches have been carried by the Permanent Commission on Interchurch Relations and the Committee on Ecumenical Affairs and will now be continued through the new Commission.

29. *What relation does the idea of "ecumenical relations" bear to the doctrines of our Church?*

Article XIV of the brief statement of the Reformed Faith states, "We believe that the Church Invisible consists of all the redeemed, and that the Church Visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in Him."

THE CONTINUING DYNAMIC IN MISSION

The question is being asked: "Will the Commission on Ecumenical Mission and Relations continue the historic emphasis upon 'foreign missions'?" The answer is an unqualified affirmative.

Over the centuries "foreign missions" has been the ever-growing expression of the fulfillment of the *Great Commission*: "Go ye into all the world and preach the Gospel." The Great Commission has been and continues to be the fundamental purpose and the most powerful motivation of the Christian Church. Until recent times, the Churches of the West have been almost entirely the base from which foreigners arrived in foreign lands organizing "foreign missions," having as their major objective the building of the Church. This was right, good and challenging, and great results are to be seen, as well as the invisible results in the souls of men which no one but God can evaluate.

As one result of the dynamic of foreign missions, the Church has been built in every land save two—Tibet and Outer Mongolia. These younger Churches vary in size and strength. In the large majority of lands, the Church, though small, has become sufficiently adequate for the American missionary organization to be dissolved and its life and work merged into that of the Church. This we call integration, the transferring of the leadership and direction of mission to the Church of the land, with the missionaries becoming fraternal workers as an integral part of the indigenous Church's fellowship and program.

When the younger Churches are not as yet sufficiently adequate to accept the responsibilities in integration, the Mis-

sions continue. Where Missions continue as missionary organizations, missionaries continue. Only when the Mission is merged into the Church do the missionaries become fraternal workers, but the fraternal workers always carry on the purpose, tradition, qualifications, and dedication of the missionaries.

The *relationships* among the Churches of the world, in developing unity cannot be separated as they have been in the past from the *mission* of the Churches and be effective. One will dry up without the other. This split personality saps the vitality of the Church in its presentation of the Gospel.

This has been the chief handicap which the Christian movement has faced over the past decades, particularly in the organizational separation of the World Council of Churches and the International Missionary Council, even though they have been "associated" with each other. Before the large number of "younger Churches" came into existence, and when they were not strong enough to take their place as "partners in obedience," there may have been some justification for the two world organizations. In this connection it is good news to note that, by 1960, sufficient progress may have been made by a persistent group of believers in integration so that by then the World Council of Churches and the International Missionary Council will unite.

The Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America developed out of concern with this archaic dualism, and as the result of six years of studied effort to meet the challenge presented by the growth of the "younger Churches" and to meet the increasing demand of all the Churches that they deal with each other in unity and mission, and not in unity *or* mission. The Presbyterian U.S.A. and the United Presbyterian groups concerned agreed that the time had come for definitive action.

The Commission on Ecumenical Mission and Relations not

only conserves the values of the historic foreign missionary movement, but enlarges and enhances them by wider scope and larger participation. The Commission, uniting *mission* and *relations* broadens the areas of service, strengthens all emphases, makes more comprehensive and efficient the administrative operations and more inclusive and dynamic the program and strategy.

Ecumenical is the word to define this development. Ecumenical comes from the two Greek words which mean *global* and *household*. The Head of the household is Christ. The household is the family of Christ in all its relations. Wherever Christ is, there is the base of mission. The entire global Christian family in all its relationships is involved in mission under the Lordship of Christ from whatever land as the base, uniting Christians of all lands in going *into the world together*.

It is because of the devoted and enduring commitment over the centuries of Christian missionaries, their colleagues and supporters, that this "New Day" has come. No longer is the Christian mission that of a few in foreign lands. No longer can interchurch relations be but an ecclesiastical concern.

But let us be sure to remember that the genius of ecumenical mission and relations is neither framework nor strategy, it is personnel: church men, women, and youth; missionaries; fraternal workers. In the development of ecumenical mission and relations, many more are needed and will be needed. Well-trained, highly qualified persons, humbly recommitting themselves daily before the Cross of Christ, by the power of His resurrection and in the companionship of the Holy Spirit, alone are able to share the fellowship of His sufferings as most certainly is required in our time. They alone are adequate for a Christian place in the encounter and sufficient to present to the uncommitted the Way of Redemption. They alone are able to provide the dynamic. For ecumenical mission and relations is essentially a matter of consecration, the unceasing dedication of all of us, of every one of us, to Jesus Christ in our time.

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Encounter with Revolution by Richard Shaull. Association Press, 1955. 145 pp.

The Unfinished Task by Stephen Neill. London: Lutterworth Press, 1957. 228 pp.

Revolution in Missions by Willis Lamott. N. Y.: Macmillan, 1954. 215 pp.

In His Name by George Appleton. A book of ecumenical prayers. London: Macmillan and Co. Ltd. 1956. 191 pp.

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